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and the harmonious working of the whole shows the wisdom with which it has been designed, while its vitality has been drawn from no merely human source, for 'Christ is our life.'" The author finds it necessary to warn his readers against being misled by such studies as this volume undertakes.

Christianity is "the absolute and universal faith." With this assumption, Dr. Tisdall proceeds to his task, covering the ground usually dealt with in handbooks of comparative religion, and arriving at conclusions which are as a rule exceedingly conservative. Christianity is the only faith which has preserved us a God whom we can in reason and with good conscience worship; the Incarnation of the Son of God at once justifies and corrects heathen ideas and guesses; upon the Virgin Birth Comparative Religion sheds no light, except to show that the Christian belief therein cannot have been borrowed from any other faith; the Resurrection of Christ is the proof of the After Life. Such are some of the observations to which Dr. Tisdall's studies lead him.

In short, the author's purpose is not merely to discuss the phenomena with which comparative religion deals, but—and chiefly—to show the superiority of traditional Christianity to the ethnic faiths.

NINCK, JOHANNES. *Die Begründung der Religion bei Herder*. Zweite Auflage. Leipzig: J. C. Hinrichs, 1912. 80 pages. M. 1. 50.

In this study Dr. Ninck has carefully traced the development of the idea of religion in Herder. The active life of Herder is divided into two main periods, in the earlier of which his development during his life at Riga and at Bückeburg is traced, while in the latter the conclusions to which he came during his long residence at Weimar—the fruitage of his maturity—are given.

His early indebtedness to Hume is unmistakable; yet, in the consideration of his total development, Hume serves chiefly as point of departure. Upon the basis of his personal experience and observation, he early advanced beyond the positions of Hume. He was at first interested merely in the psychology of religion, but at length became chiefly engaged with the problem of the transcendent. From the theoretical he passed into the stage of feeling as the medium of revelation; thence, however, he passed to an emphasis upon science, art, and morality, by means of which we gain not only the notion of the transcendent, but are enabled to discern its attributes—whether it be called God or Humanity—attributes of wisdom, love, and power.

The most important religio-psychological discoveries of the new age, which were announced by Hamann, Lavater, and others at the same time, had all been expressed more clearly, fully, and convincingly by Herder. And Schleiermacher, in his *Reden*, followed Herder. The hope of immortality, while expressed, remains too indefinite to form a real basis of religion. Individual personality, for Herder, was swallowed up in the totality of the race.

WEIDNER, R. FRANKLIN. *The Doctrine of Man*. Outline Notes Based on Luthardt. Chicago: Wartburg Publishing House, 1912. 199 pages. \$1.00.

This volume is a representation of the view of current Lutheran dogmatics in the field designated. We are told that "five great works lie at the basis of this presentation of the Scriptural teaching of the doctrine of man as understood and taught by those who believe in God's inspired Word, and especially by that large and rapidly increasing

church, known as the first Protestants in history." These works are by Luthardt, Krauth, Delitzsch, Julius Müller, and Harless.

Professor Weidner rejects the theory of man's evolutionary origin, affirms the trichotomous view of the nature of man, traducianism, original holiness and freedom, the fall as historical, an operation of original sin in all human beings, the necessity of a new birth wrought by the Holy Spirit, the imputation of Adam's sin to all his posterity, a definition of sin as due to a subtle tempter's power, the natural inability of man to do that which is good, the birth of free-will through the regenerating operation of the Holy Spirit.

The book is a fine specimen of the survival of theological scholasticism. It displays great theological erudition.

ECKARDT, RICHARD. *Der christliche Schöpfungsglaube*. Grundzüge der christliche Weltanschauung im Verhältnis zur Philosophie und Naturwissenschaft dargestellt. Göttingen: Vandenhoeck u. Ruprecht, 1912. iii+166. M. 3.60.

The study undertakes to distinguish the elements from which the Christian world-view must be constructed, rather than to formulate the view itself. The author cites with approval the view of Herrmann, that Christian certainty should validate its entire self-sufficiency and independence. Theological science cannot validate its positions by the use of an alien norm. The absoluteness of Christianity rests upon its essence as a religion of revelation. The more exactly the provinces of theology and science are indicated and their limits observed, the better for both. The Christian consciousness alone, which forms and governs itself by Jesus, is the gauge for varied forms of the Christian religion. Both the gospel of Jesus and his life-attitude indicate a unified world-view; this alone is fundamental for the Christian idea of creation. Jesus' *Weltanschauung* was not the product of discursive thought, which is always liable to error, but his religious and ethical evaluation of the world came solely from his incomparable fellowship with God. In Jesus the Christian meets with a transcendent reality; though all other norms could be biologically interpreted, the supertemporal power which Jesus still exerts demands that we recognize him as supernatural.

Out of this experience of a transcendent world comes the recognition of the relativity of the empirical world. This transcendent world which the Christian meets in Jesus he calls "God." Such a relativism as Troeltsch grants would mean the death of Christianity. That unreserved surrender to the personality of Jesus which forms the innermost essence of Christianity is realizable only through the certainty that in Jesus the ultimate goal of the Divine purpose stands before us.

The whole creature world is medium for the realization of the Kingdom of God. The doctrine of evolution offers a serviceable hypothesis for the carrying out of this thought; but it is only an hypothesis. We must not substitute the doctrine of evolution for the Christian idea of God. The Christian idea of God is revealed in Jesus in unclouded purity, without passing through the stages of natural scientific evolution. Christianity must maintain a fundamental neutrality over against all cosmogonies.

There would be no collision of theology with natural science if theology were exclusively a science of religious experience, and natural science exclusively that of sensualistic experience. But in that case each would have to forego the construction of a world-view. It would bring about a clarification and deepening of the religious belief in miracle if theology viewed the work of God in Nature from the viewpoint of